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JOURNAL OF MR. MALCOM.

(Continued from page 56.)

Rangoon.

The change of the monsoon, which now takes place, is often accompanied with severe squalls; but these coasting vessels have little fear of them, and never lay up on that account. Often the season passes without any that are serious, as it has this year. We had two or three hurries, with rain, but they helped us on powerfully, and the 17th (of May) found me at Rangoon, without accident. The entrance of the river, though six miles wide, is difficult to find, the channel very narrow, and the coast very shoal for a great distance above and below; while a perfectly flat shore, scarcely above high tides, gives the mariner no certain land-marks. There are no pilots to be had, but by sending a boat to the city. On one point is a cluster of trees which has been called "the elephant," from a fancied resemblance to that animal; but my imagination was too dull to discern any such shape. The sands have extended some miles to the southward, since the coast was first surveyed.

Having passed the ordeal of the custom-house, without any special vexations, I found Messrs. Webb and Howard, with their wives, in usual health, and received from them a kind and cordial reception.

The name of Rangoon is so conspicuous in the annals of our mission, and occurs so often in the narrations of travellers on this coast, that I naturally entered it with feelings of peculiar interest. Association of ideas of course

keeps up some of that interest; but so wretched a looking town, of its size, I have nowhere seen. The city is spread upon part of a vast meadow, but little above high tides, and at this season resembling a neglected swamp. The approach from the sea reveals nothing but a few wooden houses between the city wall and the shore. The fortifications are of no avail against modern modes of attack. They consist of merely a row of timbers set in the ground, rising to the height of about 18 feet, with a narrow platform running round inside for musketeers, and a few cannon, perhaps half a dozen in all, lying at the gateways, in a useless condition. Some considerable streets are back of the town, outside the walls.

The entire population is estimated at 50,000, but that is probably too much. There is no other seaport in the empire, but Bassein, which has little trade, and the city stands next in importance to Ava; yet there is literally nothing in it that can interest a traveller. A dozen foreigners, chiefly Mongols, have brick tenements, very shabby. There are also four or five small brick places of worship, for foreigners, and a miserable custom-house. Beside these it is a city of bamboo huts, perfectly comfortable for this people, considering their habits and climate; but in general appearance as paltry as possible. Maulmein has already many better buildings. The eves of the houses generally descend to within six or eight feet of the ground; very few being of more than one story, or having any other covering than thatch. Cellars are unknown, and all the houses are raised two or three feet above the ground for coolness and ventilation. As the floors are of split bamboo, all

dirt falls through, and what is not picked up by crows, dogs, fowls, &c., is occasionally swept out, and burned. For nearly half the year the city presents a most singular appearance, half sad, half silly. By a standing law, on the setting in of the dry season, all the thatch must be removed, except a particular kind, not common, made partly of split bamboo, which will not easily burn. Were it not for the people in the streets, and the cloths of various kinds put up in the houses to keep off the sun, it would seem like a city deserted.

The streets are narrow, and paved with half burnt bricks, which, as wheel carriages are not allowed within the city, are in tolerable repair. There is neither wharf nor quay. In four or five places, are wooden stairs, at which small boats may land passengers, but even these do not extend within twenty feet of low-water mark. Vessels lie in the stream and discharge into boats, from which the packages slung to a bamboo are lugged on men's shoulders to the custom-house.

The commerce of the place is still considerable, though greatly crippled by enormous port-charges, and absolute prohibitions against exporting rice or the precious metals. Specie is exported by adroit smuggling. Could rice be exported freely, a most beneficial trade, both to Government and people, might be carried on, the agriculturalist receive a better reward for his toil, and the price of land be raised throughout the kingdom. Paddy (that is, rice uncleaned,) is now selling at five rupees the hundred baskets:—that is, about \$2,50 for a hundred bushels.

The best of cleaned rice is four annas a basket, about 12 cents a bushel! Wheat as good as I have ever seen, is selling at thirty rupees per hundred baskets. Such prices would send here half the vessels in Bengal bay. How strange that Governments must always be doing damage, by dabbling into matters which, if left to themselves, would prosper!—However, the policy is certainly more wise than that of Great Britain, which lets some of her subjects annually starve, and thousands of others constantly suffer, by keeping bread-stuff away.

Other necessaries are equally cheap in Rangoon. Fowls about two rupees per dozen, black tea, brought down the Irrawaddy from China, one rupee per viss; that is, nearly 12 cents a pound. Almost every kind of British manufac-

tures may be had in the bazaar, at rates not higher than they cost in Boston. Medicines are not easily procured, and many kinds are excessively dear.

During the long wars of Europe, in the days of Napoleon, many vessels were built here, chiefly by the English, amounting, on an average, from 1790 to 1803, to three or four thousand tons per annum. At the time of Col. Symes' visit in 1795 there were several ships on the stocks, of from 600 to 1000 tons burden. This branch of business is now almost annihilated.

Two miles from Rangoon is the celebrated pagoda, called Shoo-da-gon. It stands on a small hill, surrounded by many smaller pagodas, some fine *zayats* and *kyonnings*, and many noble trees. The hill has been graduated into successive terraces, sustained by brick walls, and the summit, which is completely leveled, contains about two acres.

The two principal approaches from the city, are lined on each side for a mile, with fine pagodas, some almost vying for size with Shoo-da-gon itself. These are in every state of repair; from beautiful white new ones, to mere grass-grown heaps. In most of them the apertures still remain, through which the English soldiers penetrated, to take the treasure always deposited in them. Even the great pagoda did not escape; but it is so perfectly repaired, as to show no signs of the indignity.

Passing these on your way from the city, you come to a flight of time-worn steps, covered by a curious arcade of little houses of various forms and sizes, one above another, some in partial decay, others truly beautiful. After crossing some terraces, covered in the same manner, you reach the top, and, passing a great gate, enter at once this sad but imposing theatre of Gaudama's glory. One's first impressions are, what *terrible grandeur*—what *sickening magnificence*—what absurd imagery—what extravagant expenditure—what long successions of devotees to procure this throng of buildings of such various dates—what a poor religion that makes such labors its chief meritoriousness. Before you stands the huge Shoo-dagon, its top among the clouds, and its golden sides blazing in the glories of an eastern sun. Around are pompous *zayats*, noble pavements, gothic mausoleums, uncouth colossal lions, curious stone umbrellas, gracefully cylindrical

banners of gold-embroidered muslin hanging from lofty pillars, enormous stone jars in rows to receive offerings, tapers burning before the images, exquisite flowers displayed on every side, filling the air with fragrance, and a multitude of carved figures which cannot be portrayed without the pencil.

Always in the morning, men and women are seen in every direction kneeling behind their gift, and with uplifted hands reciting their devotions, often with a string of beads counting over each repetition; aged persons are sweeping out every place, or picking the grass from the crevices;—dogs and crows straggle around the altars, and devour the recent offerings;—the great bells utter their frequent tones;—and the mutter of praying voices, makes a hum like the buzzing of an exchange. The whole scene is so strange, so distressing, that one is relieved to stroll away among the huge trees, and gaze from the parapet on the unlimited scene around. It is one wide, flat jungle, without a single hill, but that of Syriam in the distance; but it is *nature*. It is the true temple of the true God—the only representation he has given of his natural perfections, as the Bible is of his moral ones. All the rest is distortion, absurdity, and crime. Of inferior pagodas, (though some surpass in size any I have seen elsewhere,) there are, in Rangoon, more than five hundred, occupying as much space as the city itself, probably more. Most of them stand a little out of the city interspersed with groves, embowering costly youths and commodious *zayats*. The latter are particularly numerous, to accommodate the hosts of worshippers who resort hither at certain seasons of the year.

In the vicinity of the hill are 150 families of “slaves of the pagoda,” containing about two hundred men, and, as their chief told me, “plenty of women.” They do not appear to be poor or despised, and their quarter of the city is not distinguished by any particular feature. They become so, not always because of crime, but often by merely incurring the displeasure of a great man, who spares his life and gives him to the pagoda. Most of them are so by birth, for the children of such persons are forever in the same condition. They are not allowed to marry, except among themselves.

I visited the pagoda frequently, about sunrise, as it is the only direction in which one can ride. There were al-

ways twenty-five or thirty worshippers scattered up and down; and on the regular worship days, one or two hundred. They come and go during the cool of the morning, remaining about fifteen minutes, and amounting, I was told, in the whole, to two or three thousand. A few remain all day in the cool *zayats*, often performing their worship, and spending the intervals of the time in friendly chat. Some, as an act of particular merit, stay all night. No priests are in official attendance, nor, indeed, did I ever see any there performing their own worship.

Every one brings a present, often a bunch of flowers, or only a few green twigs, plucked on the way; but generally nice eatables, done up tastefully in fresh leaves, or articles of raiment, &c. The act of worship is called *sher-ko*, though the name is often given to the mere act of prostration which accompanies it. The amount of offerings here is very great. Stone vases, some of which will hold fifty or sixty gallons, stand round the pagoda, into which the devotees carefully lay their leafy plates of rice, plantains, cakes, &c. As these are successively filled, appointed persons from among the pagoda slaves empty them into their vessels, assorting the various kinds. The beautiful flowers remain all night, and are swept out in the morning. No one ever objected however to my gathering them at pleasure. A gift once deposited is no more regarded.

The rainy monsoon has been considered fairly set in, since the 10th of May, but it rains as yet generally only toward night, and the weather is every way delicious—every tree being evergreen, a few showers bring forth all the beauties of midsummer—though the sun is nearly vertical, the clouds and showers so cool the air, that the thermometer seldom rises above 86° or 87° at noon, and goes down to 80° before morning. I have now passed the ordeal of the entire hot season, and of nothing am I more convinced, both from experience and observation, and especially from the testimony of very many intelligent foreign residents, that the climate is as salubrious, and as pleasant as any other in the world. I have suffered from heat greatly more, in Italy, and even in Philadelphia, than I have ever done here, and have never found a moment, when I could not be perfectly comfortable by sitting still. To go abroad in midday, is, however,

more intolerable, and for any but natives, is eminently hazardous.

The mission to this city has had great disadvantages, and the apparent results are at this time very small. The first missionaries, who were English, chose a situation outside the town near the pagoda, and erected a building far too sumptuous. One afterward chose another field, and the other another employment. The station was never effectively occupied till by Mr. Judson, who, being without native assistants, without the language, without tracts, without experience, and living in the same house, was here many years, before he began to make direct evangelical efforts among the people. Part of this time was spent in acquiring the Pali,* or sacred language of the Burmans, on which he was erroneously led to place a high value. At length he was able to preach, and some souls were won; but scarcely had a little church been gathered, before the war broke out, in which he suffered so dreadfully, and which suspended all missionary effort, and scattered all the converts. At the close of it he did not resume his place in Rangoon, but proceeded to the provinces ceded to England, where he has remained. The flower of the church followed him to Maulmein.

Mr. Wade was at the station, a few months, in so bad health as to be thought near his end, and sailed for America.

Mr. and Mrs. Kincaid stopt there a short time, but had not acquired the language. Mr. and Mrs. Bennett then took charge under the same disability, and, on attempting to establish a school, an excitement was created which immediately scattered it. The master was publicly whipped, and the old pastor, Ko Thah-a, was imprisoned and put into the stocks, and released only by paying sixty rupees. Mr. and Mrs. Webb took the station two years ago, on the removal of Mr. Bennett to take charge of the government free-school at Maulmein. Though he had only made a good beginning in the language, yet with the aid of the old pastor, and a native assistant from Maulmein, he began to look out and draw forth the very few disciples who were now left, and to meet and act without concealment. After a few months, and before any new conversions occurred in the

city, persecution was recommenced, which put a stop not only to the meetings, but all missionary effort. Mr. Webb and wife had gone to Maulmein for their health, and Mr. Howard, who had been in the country but a few months, was left in charge of the station, when the troubles began. Ko Sanlone,* the preacher, (the old pastor had been deterred from public labors since his sufferings,) was first seized while preaching on the verandah, and though Mrs. H. procured from the woon-gyee, who had been friendly, an order for his release, the inferior rulers all rose up, and refused to execute it, and at last succeeded in incensing his mind also. They demanded Sanlone's death, and possibly might have procured it, had he not been a Maulmein man, and of course a British subject. Six or eight Karens, who formed Mrs. H.'s school, and as many more who had at that time visited Rangoon to receive baptism, were seized, punished in the stocks, and, after a week, sent back into the jungle. Search was made for disciples throughout the city, but none were detected. Various tortures were inflicted on Sanlone, to make him renounce his faith, and the impression throughout the city, was, that he would be put to death; but after several sums of money had been paid by his wife to the petty rulers, he was at length turned out, with chains on his legs, to work in the woon-gyee's yard. After a time, by paying more than two hundred rupees, he was set at liberty, on the express condition that he should not again preach or distribute tracts in the jurisdiction of the woon-gyee. From this time none of the disciples durst avow themselves except the old pastor, Sanlone's wife, and a few more. No meetings were held—the people durst not come near the missionaries, nor receive a tract, nor even engage as servants in their families—a poor woman who took care of Mrs. Webb's child for a short time, was fined fifteen rupees for so doing. After three or four months, the alarm subsided. The people now in general accept tracts. Assistants from Maulmein preach unmolested, but no Rangoon native Christian dares do it, or give tracts. The church cannot be assembled; but few members can be found at all, and the church may almost be said to be extinct. It is not probable that any native would be

* Pronounced Pah-'lee.

* Accent on last syllable.

allowed openly to confess that he had changed his religion.

In the mean time, God has been carrying on his work among the adjacent Karens, particularly at Maubee, through the instrumentality of Ko Thah byoo.* Many have been converted—the old members, though fined upwards of six hundred rupees, continue steadfastly to avow their faith, and keep up their meetings amid all reproach and injury. Mr. Webb has baptized about forty, who have come to him for that purpose: some of them since the persecution. Ko Thah-a,† has been out to them and baptized twenty-nine more, and sixty or eighty are now asking baptism. They are greatly oppressed still, and the amount of their fines is very great, considering their deep poverty. Within the past two months, they have again been fined.

The native assistants who accompany me, have labored diligently in Rangoon, and are greatly pleased with appearances so far. The day after arriving, they spread nice mats on the porch under my window, and, laying beside them a pile of tracts, soon had an audience. They have continued thus every day, having almost always one or two, and sometimes twenty or thirty, to listen or dispute. Most of them accept tracts. So little labor will support a family in this country, that many are always at leisure to sit thus. So far as I have seen, they have uniformly conducted with decorum and good temper. Mr. Webb is generally at hand to watch the course of debate, and take a part when it seems useful.—After eight or ten days, two of them proposed a walk of twelve or fifteen miles, to preach and distribute tracts in the villages round about. They took a goodly quantity, and were absent some days—they returned delighted. In every village they were well received, and whenever they stopt, the best food and lodging were given them with the kindest hospitality. Their tracts were all gone long before they got back, and eighty or ninety persons therefore applied in vain. They met with many interesting cases. One of these was a man, who, being on a journey by chance, as we say, stopped at a house where they were resting themselves. The moment he saw the tracts,

he fell upon his knees and *shee-hoed* to the ground. He received two or three with the greatest reverence and gratitude, offering several rupees in return. He had for years felt burdened with sin, and deeply felt the impotency of the Burman religion to grant him relief. In some of his travels he had met a man who had a little book which disclosed a new religion. On becoming anxious, he offered twenty rupees if any would bring him such an one, but he sought in vain. At length, some one told him, there were foreign teachers in Rangoon, who had such books to give away. He immediately travelled there, but sought them through the city in vain, and returned more sad than ever. His delight at now meeting with books and teachers was great. His mind seemed prepared for instruction. He saw and received the truths disclosed to him, and promised to visit the teachers in Rangoon, at an early period. He was furnished with the "Life of Christ," the "Digest of the New Testament," and one or two smaller tracts, and did not leave the assistants while they remained. May the kind Providence which brought him to that house, make him a monument of mercy, and an instrument of good to benighted Burmah!

Voyage to Pegu.

All travellers accord to Burmans the praise of uncommon energy, and in this respect they doubtless stand very far above their neighbors. But though possessed of much muscular power, and ready at times to exert it all, their activity will not compare with that of northern men. In negotiations of all sorts, they are particularly slow, crafty, and suspicious. From the day of my arrival, I looked out for a boat to convey me to Pegu, Ava, &c., and several times thought I had succeeded in hiring a suitable one; but have been finally compelled to purchase one. Being a mere hull, it has been necessary to build upon it the various customary appurtenances, and I have found it impossible to expedite the business. Through the kind offices of Mr. Lancaster, I have an excellent and experienced old *Pen-in*, or head boatman, who with six men engages to take me to Pegu, and Ava, for a given sum.

On the first of June Mr. Webb and myself set forward to visit Pegu and adjacent towns, accompanied by two of the native assistants and a servant. A clear sky enabled us to get every

* Last syllable accented, and pronounced like u in *imbue*.

† Accented on last syllable, which is pronounced like a in *fate*.

thing on board without wetting, and we got on finely for a couple of hours, when a squall came up, which nearly swamped us—but it was soon over, and we baled out the boat, and proceeded with renewed obligations to praise Him “who walketh upon the wind and maketh the clouds his chariot.”

The comfort and confidence with which, in this region, one may travel for half the year, secure from storm or shower, is now reversed. It rains daily. The atmosphere loaded with moisture, insinuates its dampness into every thing, making musty and mouldy the very clothes in one's trunk. Those who are at home here, can do very well by wrapping things in flannel or waxed cloths, or putting them in tin boxes, &c. But of course the traveller, and the voyager in a small boat, has none of these conveniences.

Entering the Pegu river about an hour's rowing below Rangoon, we ascended to Pegu in three tides. Had we not stopped to look at towns, distribute tracts, &c., two tides would have answered. The distance is perhaps sixty miles. The river empties into the Rangoon by a wide mouth, but soon narrows to two hundred yards, and before we get to the city to as many feet. Only small boats ascend it further. The banks are luxuriant flats covered with a grass ten or twelve feet high, (the *saccharum spontaneum*) much used in thatching. For the first forty miles no habitations are to be seen. Monkeys, alligators, cranes, and vultures, were numerous. Elephants, deer, wild hogs, tigers, &c., are said to be abundant, but we saw none. This fair and fruitful region is almost wholly abandoned, while whole nations struggle to glean from barrenness and fridity, a hard subsistence.

Within twenty miles of Pegu we found villages, and gave tracts, accompanied with faithful exhortations from Mr. Webb and the assistants. In these towns, no tracts had ever been given—no Christian teacher had ever been seen. Many refused our books, suspecting some snare—but the most received them gladly. Most of the tracts were Extracts from the Old Testament, Mark, Luke, and Life of Christ. The latter is a copious harmony of the four gospels, wholly in scripture language. The Lord bless the seed of his own truth! The people are principally Peguans, (or Talings, as the Burmans call them,) and speak that language chiefly, though nearly all of the men

understand Burman. There are some Karens also, and further inland they form almost the entire population.

I found the once imperial and magnificent Pegu sunk to a common village. Zangnomang, the town opposite, which, with a considerable region adjacent, is ruled by an upright Armenian Christian, is now greater in size and prosperity. In fact, on that side, for many miles, is a constant succession of thriving villages.

While Pegu was the metropolis of an independent kingdom, it had a population of 150,000 souls. But Alompra, aware that its destruction would serve to perpetuate his conquest of the country, destroyed it, leaving only the sacred edifices.

The former extent may still be traced, but I found almost the whole site covered with water a few inches deep, owing probably to a neglect of the drains and sluices. The present town is upon the site of the old, and consists of but two streets—one parallel to the river, and the other leading out to the great pagoda. The late king endeavored to restore the city to consequence, as the Peguans are no longer a distinct people. For this purpose he removed thither in 1790 from Rangoon, the seat of the provincial government. The effort proved abortive. The merchants and majority of the people remained at Rangoon, where all business advantages were so greatly superior, and the government was soon reseatd at Rangoon. The description of the city given by Col. Symes, who visited it in 1795, will not now apply.

Desolate and diminished as is Pegu, its huge Shoo-ma-doo and some of its appendages, are in good preservation, and worthy of all admiration. It stands on a fine hill of gradual ascent, the summit of which has been flattened into a plain of about three acres. The sides are sloped into two terraces, ascended by steps of hewn stone. The top is occupied not only by the great pagoda, but by zayats, kyoungs, trees, &c. The pyramid is of the usual form. The base consists of two octagonal stories, much larger than the pagoda itself, and wide enough to sustain each a ring of sixty pagodas, about thirty feet high, similar to each other, though not alike, and many of them much injured by time. The diameter of this octagonal base is four hundred feet, and the entire height of the building three hundred and sixty feet. The country round is that same uniform level which

distinguishes the whole of what was the kingdom of Pegu.

Voyage up the Irrawaddy.

Having made considerable alterations in my boat, suggested by experience in going to Pegu, I left Rangoon for Ava, accompanied by Mr. Howard, on the 14th of June. The weather was fine, and before the end of the flood tide, we had rowed twenty-five miles on the Panlang or Rangoon river, one of the mouths of the great river of Burmah. The country was flat, inundated at high tides, and uncultivated, till toward evening, when the banks were higher, the lands laid out for rice, and villages numerous.

Stopping at the expiration of the next tide, at Kew-new, twenty-five miles further, we found a cluster of large villages, amounting to fifteen or sixteen hundred houses. Innumerable boats, large and small, were taking in rice, salt, fish, &c. for the upper country. Hiring two canoes, Mr. Howard and an assistant in one, and two assistants in the other, supplied all who would accept on both sides of the river; thus sending the truth by these boatmen to perhaps an hundred different villages. Before getting the canoes, I gave to all the boats passing by, and was deeply affected to see some who could not come near, plunge into the river and swim to me for them, and, bearing them back with upraised hand, sit down instantly to read them aloud. Some women applied for books, who proved their claim by reading fluently. In most of the boats, large and small, were women and children who seemed at home, and I am told spend much of the year—in some cases all of it—in this way. In the small boats, they are often not merely passengers, but steer the boat while the husband rows.

The boats on this river, though of all sizes up to 200 tons, are but of two general descriptions. All retain the canoe shape, and are sharp at each end. The larger have one mast with a yard of long slender bamboo, to which is suspended a square sail. The sail is made in sections, the centre ones only being used in strong winds, and the others added at the sides when necessary. Sometimes a small sail is temporarily fastened above the yard to the ropes, by which it is sustained. The deck extends from five to ten feet beyond the sides, making at once a platform for the men, when using their setting poles, &c., and preventing an

overset by a row of large bamboos fastened beneath. It is loaded till these touch the water. The vessel itself is wholly covered with a regular Burman house, well thatched, which at once carries part of the cargo, and furnishes cabins to the family and boatmen. This gives them just the appearance of the pictures of Noah's ark in children's books. Over this roof is a platform, on which the men stand to work the sail. They are generally manned by from fifteen to twenty-five or thirty men, and are two or three months going up the river.

My boat is a sample of the smaller kind, such as persons in moderate circumstances use for going from town to town, and such as is greatly used in the small way of trade along the river. It is a canoe hollowed out of a single log, 45 feet long, deepened by a single plank fastened on each side. At each end the wood is solid for three or four feet, the stern standing up out of water. The forward half is decked with bamboo and thatch. As Burmans sit cross-legged on a floor to row, this accommodates them in using both oars and poles. From the middle of the boat, about twelve feet toward the stern is covered with a thatch roof raised about three feet, making two apartments, one for sleeping, and the other which contains a table, chair, &c., serving as a parlor. The sides of the latter are made of light mats, the upper half turning up for a window. The sleeping-room is but three feet high, as baggage, food, &c. must be kept under it; but the floor of the sitting-room being near the bottom of the boat, enables us to stand up in it. Behind the rooms is my kitchen, viz. a shallow box filled with earth; beneath it is wood and water; hanging at the sides is the hen-coop. Round the rooms is an outrigger, to enable the men to pass back and forth without intruding on me. This last appendage is not common to boats of this size. Finding her to roll heavily, we fastened at the water-mark a bamboo, ten or eleven inches in diameter, running nearly the length of the boat. The sail, which is of course square, is fastened between two bamboos, which stand up ahead of each other, in the form of the letter V.

Such is my *home* for much of this "rain." For the first few days, I was so cramped and incommoded with rain, heat, and mosquitoes, that it was difficult to do any thing in the way of study. But now I am completely at

ease, the mosquitoes are left behind, my little matters are all adjusted, and I enjoy myself as well as I could any where else. Especially is it a great luxury to enjoy the entire command of my time—a luxury for many years almost unknown.

On the twenty-third of June, being within a day or two of Prome, the monotony of the unbroken level began to be relieved by the occasional sight of distant hills; and soon they approached the river, and gave us the novel sight of stones and gravel. The rocks are calcareous sand-stone and buccia, the gravel chiefly quartz. Undulations now begin to appear in the surface of the country, and on the whole the scenery was attractive. More delightful weather could not be. A fine shower or two nearly every day, lasts perhaps half an hour, and the temperature varies agreeably from eighty to eighty-five degrees in the day, descending two or three degrees at night. This for the hot season, as it now is, was much cooler than I had expected. The banks now begin to be high, and dry enough to admit walking along the shore, and I find it pleasant to pass through the beautiful groves of mango, tamarind, and palm trees, which divide the villages. Hitherto we have had villages in sight almost every moment, sometimes several at a time. It is so, still; but on ascending the bank we find others, not visible from the boat, stretching along a mile back from the river. Beyond are extensive paddy fields, with large herds of buffaloes.

The river having risen thirty feet above its lowest stage, and filling many channels generally dry, we take these to avoid the current, and glide about distributing tracts among retired villages, generally small, but sometimes consisting of several hundred houses. As no missionary has gone up the river to give tracts in the rainy season, there is little doubt but that many of these people now for the first time received the knowledge of the true religion. On the great river, we often find persons who have had tracts, and now utterly refuse them. But in these by-ways, all receive them with gladness.

I feel especially anxious to furnish the boats with books. Coming out of every creek, they will carry some knowledge of the eternal God to hundreds of villages where no missionary is likely to penetrate for years.

I have been pleased to observe several

times lately, an ingenious, and to me novel mode of fishing. A score or more of gourds are suffered to float down the stream, from each of which depends a hook and line. The fisherman in his little canoe passes from one to another, taking up what is caught, baiting the hooks, &c.

A powerful southerly wind brought us to Prome, (Pyee or Pe-eynyn, as the natives call it,) early on the afternoon of the 24th, and gave us sufficient opportunity of viewing the city. For eight or nine miles the villages had been contiguous, some of them very large. We walked over a good deal of the city, which seems to contain less than 400 houses and exhibits every where symptoms of poverty and decay. The walls are mostly fallen down, the ditch is filled up, and most of the stately remains of ancient superstition are hastening to ruin. We went a little way beyond the city to a fine hill, on which stands a pagoda not much smaller than that at Rangoon, gilded from top to bottom. The ascent is by brick stairs, covered with a succession of *zayats*. In some respects it is a more interesting spot than the hill of Shoo-da-gong. The city is more plainly seen, the country is far more beautiful, and the distant mountains form a fine back ground. Around the pagoda are many smaller ones, containing beautiful marble images, some as large as life. A profusion of tees, gilded streamers, and other objects usually seen around pagodas, occupy the enclosure; and the whole air of the place is that of solemn antiquity. In one of the *zayats* sat an old man, thin and of a fine intellectual countenance, eating a nice dinner which some women had brought him, who were sitting near to return with the dishes. He has determined to spend his remaining days or years on that venerated hill. What is brought him, he eats. When nothing comes, he fasts. In different places, were seen persons at prayer, or piously engaged in cutting up the grass which obtruded itself in the joints of the flagging. The bells struck by coming worshippers, yielded deep, soft tones, and the chime from the lofty tee was particularly clear and sweet. The sun setting with uncommon splendour, threw his mitigated rays under the roofs of the ancient temples, upon the stately images sitting there in twilight pomp,—the free fresh breeze diffused a luxurious coolness, and as the shade

of evening gathered on, the place seemed just such as a devoted boodhist would choose for his holiest retirements.

Descending by a different stairs, a polite citizen pointed out the evidences of a former magnificent arcade, which covered it, and which was accidentally burnt several years ago. It was the rulers' way to the pagoda. Over the low grounds beyond it is a fine causeway of brick, some hundred yards long. On each side groves of the palm, interspersed with kyoungs, and little bridges, formed altogether a scene of great beauty. All this to the honor of a frail man who died and was buried, as his own worshippers admit, while He who gives the rain in its season, and in whom they live, receives no reverence. All this to "change the glory of the incorruptible God into an image," and "the truth of God into a lie." All this to "worship and serve the creature more than the Creator, who is God over all and blessed forever." O that this people may soon know the riches of Jehovah's goodness, and long suffering! Alas, that the best we can hope of this unhappy people, is, that having "sinned without law, they shall perish without law."

Before re-entering the city, we passed through a little village or ward allotted to lepers. Four men and a woman seated themselves in a row, by the way side, as we came up, and modestly solicited alms. Before giving any thing, I stopped some minutes to observe the effects of this terrible disease. They made no clamor, did not repeat their solicitations, showed off no affectations, but were cheerful and entirely without pain. Much bodily suffering is not endured in this disease, except at the commencement. One was not much affected. Each of the others had lost all of their fingers, and most of their toes. They were thin and haggard. The distressing scene brought powerfully to mind the gracious cures of our Divine Master. There are about thirty-five or forty of these persons in the city, occupying two villages.

A couple of hours' sail from Prome with a fine wind, brought us to a narrow pass in the river, lofty hills encroaching upon it on each side. On almost the highest point of those on the west side, the famous pagoda Poo-ong was visible among the trees. Here Gaudama lived, and here is shown on a rock the print of his foot, evidently

fabulous, for no human foot was ever of such a shape. Copies on stone of this great wonder are preserved in many places, and regarded with great veneration.

On every side for some days we have indigo growing, and the large jars in which it is steeped, frequently stand in rows beside the river. Both soil and climate here are said to be eminently favorable to this plant, and the cultivation of it in experienced and scientific hands would certainly prove lucrative. Most of the product is consumed in this region, which is particularly devoted to manufactures. Large quantities of cotton cloth are daily seen hanging up at the villages, in the course of being dyed. Some of it was of a brilliant red, procured from native woods called *nee-pe-zay* and *soo-ban*. These are preferred even to the sapan wood, as yielding as good a color, and much more durable.

In every respect the landscape has now changed. Instead of an interminable level, devoted mainly to coarse grass and paddy, without trees, without birds, and without houses, except in larger villages, we have every variety of beautiful landscape. Fine hills, cultivated in patches, even to the summit, scattered houses, fenced fields, noble trees, with horses, cattle, hogs, fowls, and numerous birds. Among the trees the beautiful and stately tamarind now begins to be seen.

The number of trading boats on the river is astonishing. We pass scores every day, and sometimes hundreds. My boat being small, in mere ballast trim, and well manned, we pass every thing, and thus have an opportunity of supplying numbers of them with tracts. The largest of them carry ten and twelve thousand bushels of uncleaned rice, the smaller three or four hundred. Their chief lading seemed to be rice, salt, and *gna-pee*. They are, for the most part, drawn by the crew with a rope from the bank, or propelled by setting poles: sailing only when the wind is fair, and neither too strong nor too weak. They are generally from three to four months in ascending from the Delta to Ava. The crew of the largest boats consists of thirty-five or forty men, and almost always the owner or captain has his wife and children on board.

No one can ascend the river without being impressed with the hardihood, skill, energy, and good humor of Burman boatmen. Though the boats them-

selves look awkward to an American, they are not ill suited to the navigation, and are well managed. In ascending, much of the way must be accomplished by setting poles. For these they use straight bamboos, of a species which is almost solid and very strong. The end is applied not to the front of the shoulder, as with us, but above the collar bone. Bending forward till their hands touch the deck, they bring the resistance perpendicular to the spine, and thus possess far greater power than is possible by our mode. When but slight exertion is required, the pole is applied as with us. On many boatmen and coolies, a callus is formed on the top of the shoulder, which looks like a small swelling. Getting aground is a daily occurrence, and sometimes frequently in a day, owing to the continual shifting of the sands, and uncertainty as to the height of the water. In such cases the men are instantly in the water, to shove off. In pulling the boat by ropes, we frequently meet streams and nullahs, over which they swim without a moment's hesitation. If a bamboo or an oar fall overboard, they instantly plunge in and recover it. In fact, they seem almost amphibious, and Burman costume is most happily adapted to aquatic exigencies. The strength and energy with which they surmount difficulties, transcends any thing I ever saw among the boatmen on our own western waters. In point of temper and morality they are immeasurably superior to those. In this trip and my various previous ones, I have never seen a quarrel, or heard a hard word. Cross accidents have occurred, and we have frequently been entangled with other boats; but all difficulties have been met and surmounted with good temper and even hilarity.

Familiarity with the watery element seems to prevail in Burnmah, wherever there are streams. I have seen women and children swimming with ease and confidence, and several times little children scarcely able to walk alone, frightened at the white foreigner, have plunged into the water to swim to their mothers in the boats, and were rescued from drowning only by some one's picking them up.

June 27. For some days the river scenery has been increasingly interesting. The country seems generally under tillage. Towns and cities line the shores, the hills are covered with fine forests, and Italy itself might justly be proud of the scenery. The improve-

ments and population appear to extend however, in some places at least, but a short distance from the river.

Just before sunset, June 28, we came to for the night at Yay-nan-goung, a village important only for its trade in petroleum. The wells being but two miles from the village, we walked out to them. The way was well beaten by bullock carts, often crossing the bed of the torrent (now dry,) whence the village derives its name. A more rugged and desolate region can scarcely be imagined. The rocks are sand-stone, pudding-stone, and petrifications. The soil, sand and blue clay. Hills on every side rise abruptly, like waves in a chopping sea. One plant only seemed to find a congenial soil. It resembled a prickly pear, growing to the height of thirty feet, with stem a foot through.

The wells are very numerous, said to be more than a hundred, occupying a space of about twelve square miles. They are from two hundred to three hundred feet deep, of small calibre, and sustained by scantling. The temperature of the oil, when first raised to the top, is 89°. Men do not go down, but an earthen pot is lowered in and drawn up over a beam across the mouth, by two men running off with the rope. The pot is emptied into a little pool, where the water with which it is largely mixed, subsides, and the oil is drawn off pure. The price now, including the pots, is about a tical for 2½ viss, or about fifty cents for ten pounds. The wells yield about 400 or 500 viss per day, each worked by three or four men. Sometimes 700 are obtained. The amount depends on the quantity of water drawn up with the oil. A duty of one twentieth is paid to Government.

This most useful oil is very extensively used for lamps and torches, and is exported to all parts of the empire whither it can be taken by water. It is also used for preserving wood, mat partitions, palm-leaf books, &c. from insects and from the weather, and is an admirable article for these purposes. Even the white ants will not attack wood which has been brushed with it.

For several days we have noticed on the shore great quantities of petrified wood, and have gathered specimens which exhibit the fibres and cells perfectly. Some trunks of trees, ten or twelve feet long, lie in the edge of the water, entirely petrified. Teeth, bones, &c. are found in the same state. The inhabitants assured me that they sometimes picked up petrified leaves.

Sal-lay or Sa-lé, a day's sail from the oil wells, though not large, is an important city. It is the metropolis of a fertile district, and drives a considerable trade in toddy-tree sugar, cutch, cotton, onions, &c. Here, as at several places before, we found a company of Shyans, comfortably bivouacked on shore, and ready to sell stick lac, &c. for salt, and salt-fish. Their commodities are brought in carts, and in panniers on the backs of bullocks. They seemed in no haste, were engaged in little manufactures for sale, and would probably remain till the close of the rains. They are instantly distinguished from Burmans, by wearing a regular round-about jacket and wide trowsers of blue nankeen, reaching to the knees. The jackets are frequently quilted very neatly. I have seen various companies of them in different places, trading in the same manner. They always appear decidedly superior to Burmans in intelligence and civilization. There is, however, great difference in this respect between the different tribes. The information I have obtained respecting this nation, from the people themselves, and other sources, with what I may hereafter collect, will appear in another place.

The scenery since leaving the oil wells, is wholly changed. The hills are naked, or but partially covered with shrubs, and wear a peculiar aspect of desolation; villages are few, and the population evidently sparse. In some places the shore rises abruptly to the height of an hundred feet, of very soft sand-stone. Thousands of birds have made perforations in the side for their nests. Among these the common sparrow and the wild pigeon seemed most numerous.

The remains of the once magnificent Pag-han stand in the midst of this region, so destitute apparently of the means of supporting human life. Such a locality, however, have some of the greatest cities in the world, and still more frequently the ruins of great cities. Man's presence and power can make a garden in a desert, and his departure brings desolation over the fairest scenes. This city is said to have been founded A. D. 107, but none of the ruins have ascribed to them a higher date than A. D. 860. An American could scarcely assign half this age to any building of brick. But these bricks are uncommonly fine, the masonry exceedingly massive, and the chunnam or stucco with which they were coated,

almost indestructible, in so mild a climate. The edifices being regarded with religious veneration, have been preserved from all intentional dilapidation. The plants and trees too which overgrow deserted edifices elsewhere, and by insinuating their roots into crevices, hasten their ruin, are here not seen. This last peculiarity has been thought to arise from the influence of the adjacent earth-oil wells and springs, on the atmosphere.

As would be expected by all who had seen a Burman city, these ruins are of sacred edifices only. The frail bamboo houses of the people perish almost as soon as deserted. I entered the place from the north, where a common cartway crossed the crumbled ridge of a great wall. Gullies and torrents cut up the environs on this side, and it is probable that the city never extended over this region. Every spot, however, which would accommodate a pagoda, has one upon it. Within the wall the ground is level, though very high, and commanding a wide prospect. Here for the first time I saw buildings which could be called temples; many of the pagodas being built hollow, with noble rooms devoted to images, and image worship. Some of these, as well as pagodas, are of the noblest description; little injured by time, with here and there some of the remains of the exterior gilding in sheltered places. We entered some, and found superb carved and gilded ceilings, sheltering at once great, ghastly, half-crumbled, Gaudamas, and herds of cattle. Marks of fire in some, showed them to be used by the people for occasional homes, or perhaps by herdsmen.

I could not attempt to count these venerable piles. They are thickly scattered, not only over all the site of the city, but for miles around. Many of them are more than a hundred feet high. One, which seems to have been occasionally repaired, is two hundred and ten feet high. The difference between their shape, and that of those in the lower provinces, is very striking. Instead of the solid mass of masonry, rising with a tapering spire, these are ponderous, wide-spread buildings, whose noble interiors entitle them to the name of temples. The arches are lofty in both Grecian and Gothic forms, and the ceilings in many cases gilded and ornamented with painting and tracery. The exterior is not less dissimilar, from the profusion of labored cornices, turrets, spires, and teos,

which are scattered over the whole surface.

It is evident that great reverence yet exists for this spot; for many of the pagodas are quite modern, and of a size scarcely inferior to their venerable neighbors. Such a feature, in a landscape of ruins, is truly rare, and keeps the mind fastened on the sad thought that the cold and gloomy system which reared these "vain oblations," has not passed away with the infatuated generation who constructed them.

That the people should come to these abandoned shrines, to add others also, and leave them unhonored by the passing throng, is perhaps accounted for by the fact, that on this spot this religion was first proclaimed in Burmah. Ah-ra-han, the successful missionary of Boodhism, here proclaimed its doctrines nearly a thousand years ago. At this place, (then the metropolis,) under the patronage of king Ah-nan-ya-thah-mon-zan, he taught his "new religion;" and the spreading influence utterly supplanted polytheism, and all the ancient superstitions. Thus may man, with kingly aid, change the *forms* of human faith; but oh, how hopeless are our efforts to *change the hearts* of this people, without Divine aid! God grant that the period of Boodhist delusions may soon cease, and leave these new structures only to mark the melancholy prevalence of former sin!

The boatmen having intimidated, some days ago, that cattle were very plenty here, and that I might get a calf cheap, I inquired if they wanted veal themselves, and finding that was their object, readily agreed. My Madras servant was to kill it, for this they durst not do. Accordingly at Noun-Oo the penin bought a fat yearling for a rupee and a half, (67½ cents,) and the late owner was leading it to the river, when half a dozen of the neighbors set up a clamor, because he had sold his beast to be killed. The penin, ashamed, got away and returned to the boat, and the disappointed owner led back his calf.

In this region, cattle are very numerous, both buffaloes and the Braminy breed. We were offered at the next village a fine pair of very fat oxen for six rupees. We every evening saw herds brought over from the islands, where they had been pastured during the day. It was amusing to observe the skill of the herdsmen in swimming them across the wide and rapid current. With a short stick, they swam behind,

keeping their heads up stream, bringing up those who lagged, jumping often on their backs, and from one to another; now standing up, now sitting down, now dashing down or up for a straggler, and seeming to be as much in their element as the buffaloes themselves.

It has often been very amusing to see the consternation or the curiosity of the people, many of whom have never seen a white man before. Even the dogs set up an unusual barking; but the fiercest of them run, if I stop a moment. I have sometimes put to flight a whole herd of buffaloes, to whom my white face and white dress are as terrific as to the dogs. As we sit to eat in the boat, a range of women and children often squat on the ground to watch us. If I go toward them, they generally vanish. Often, on entering a house among the Karens, on some of my former tours, if no man was present, the whole family would run away, and leave me in sole possession. Many times, as I walk along the bank, and by turning a corner suddenly come upon young girls drawing water, they instantly leave their pots and fly. To those who are too old to feel terror, I am generally an object of curiosity. They turn up my pantaloons, admire the seamless stockings, and wonder that we should wear so many garments. Sometimes they call me a *nat*. I am constantly struck with their politeness. They desist from any thing on the slightest intimation, never crowd around to be troublesome; and if, on showing my watch, pencil-case, or any thing which particularly attracts them, there are more than can get a sight, the outer ones stand aloof, or keep seated, and thus wait till their turn comes, or, as is oftener the case, forego the sight altogether, without any signs of turbulence.

After passing Paghan, the palmyra is very common. This is the tree which here yields the toddy. To many of them slight perpendicular ladders are fastened, by which the owner ascends every morning to obtain the sap from a cut made for the purpose. It is generally drank immediately, when it is sweet and wholesome, or made into sugar, which resembles that obtained with us from the maple. When suffered to stand, it soon ferments, and becomes as intoxicating as wine; but is rarely used in this state by Burmans, and almost never to the point of intoxication.

July 5th brought us in sight of the "golden city," after a truly pleasant voyage of just three weeks. The dis-

tance is about 400 miles, by my computation, though it is generally made 500. Since leaving the Delta, it has seldom rained, and only in warm and transient showers, producing no inconvenience. We had some perils, at one time having the mast and sail carried away in a squall, and several times rolling heavily in rough places, so as to dip water on both sides. We were not without some apprehensions of robbers, who always infest the river more or less. Merchant-boats are always well armed, and my English friends at Rangoon urged me to adopt the same precaution. Their alarming representations induced me to borrow a pair of horse pistols, but when I got afloat, my peace principles rallied, I commended myself to God, and neither of them has yet been loaded. Once when we had moored for the night, the chief of the village came to assure us that many bad men lived in that neighborhood, and to beg that we would proceed two or three miles to where some large rice boats had "come to," which we did. On another occasion, a suspicious boat full of men, hovering about us, I fired a blank charge, at the request of my people, at the report of which the boat fell back and disappeared.

Thus a voyage in which I expected only discomfort and peril, has been performed with safety, convenience, and even pleasure. How foolish are uncomfortable anticipations, while we have reason to think we are in the path of duty!

On the way up, we have visited and distributed tracts in eighty-two towns, cities and villages; supplied 657 boats and vessels, many containing families from fifteen to thirty men; beside landing them in a multitude of cases, to persons along shore. Generally we moored before sundown at some village, where the assistants would divide themselves, and, getting two or three congregations, spend the evening in preaching and discussions. In general the tracts were received with the utmost avidity, and those who got one would often clamor for another. Scores waded or swam to the boat after them, and often we were so thronged with applicants when moored to the shore, that we could scarcely eat or sleep. But this fact is far from proving a general desire among the people for the knowledge of the new religion. A tract is in every respect a curiosity. They have never seen such *paper*, their own books being made of palm-leaf, or black pasteboard, which is

written upon with a steatite pencil. The *printing* is a great curiosity. The *shape of the book* is a curiosity. Besides, it is *property*, and no Burman will refuse a gift, without a strong reason.

(To be continued.)

Burmah.

JOURNAL OF MR. SIMONS.

(Continued from p. 283 of last vol.)

Tracts distributed—Idolatry of Palungo—Burmans' "great god"—Baptism.

January 7, 1836. An underwriter belonging to the collector of Bassein, called on us for some medicine, and to inform us that the collector would leave Ava in a few days. Supplied him with medicine, and sent by him a map of the world, the "Three Sciences," Psalms, and the New Testament, to the collector;—Extracts from the Old Testament, Digest, and some small tracts, for his little son; and three copies of the Digest, with Psalms, Epistles, and tracts, to the collector's head writer.

9. Brother K. and myself went to the Bassein boats, and took a map to the collector, which he had requested me to make for him, giving the relative sizes of the principal countries in the world, their population, and governments. We were informed that he had gone to see the queen's brother. We saw the head writer, spent some time in conversing with him and others in the boat, and gave away some more books.

11. Early this morning, went again to the boats, and carried with us two copies of the Acts and about twenty tracts. The latter were given to the boatmen. Saw the collector in his boat, explained to him the maps, and requested him to give his little boy an education. He said, he wished his son to learn English, but he could not send him away from Bassein. In returning home through the city, we saw ten women and a little girl kneeling on the ground, muttering their prayers, and scattering their offerings of rice and flowers before the great marble idol, which is being made by order of the king. It is nearly finished. While the women seemed very devout in presenting their offerings, the men, apparently more curious, had ascended the ladder, and were carefully examining the polished face of the idol. We stopped to ask them some questions. They in-

formed us they were from the Shyan country, and were called Paloungs. The women were short and stout. Their dress was different from what females wear in Burmah—consisting of a jacket and leggings.

17. Many priests called to-day for books.

23. Went to the Chinese mart. Was surprised to see so many people, Chinese, Burmans, Shyans, and Cathays, passing and repassing on the road to Ummerapoora. About ten o'clock, A. M. arrived at the mart. A few mussulman fakirs were on the ground, making interest with their Chinese brethren, who follow the tenets of Mohammed. If we had had some Chinese tracts, we might have given them away to some advantage.

On our way home, went to see the famous brass idol, which was brought by the Burmans from Arracan. It is called, by the people, the *great god*. The building in which it is placed, surpasses any other for size that I have seen in the country, and shows, in its present dilapidated state, what must have been its former grandeur. We had not time to count the massive pillars which support the entrances, but they were very numerous. Several Burmans and Shyans, men, women, and children, were on their knees in front of the idol making their offerings. We spoke to them of the one only living and true God, who made them, and of the folly of praying and making offerings to an idol which cannot save them. They heard what was said to them with apparent indifference, and went on with their devotions. Arrived home at nine, P. M.

24. Lord's-day. During service, some strangers came in, and staid until it closed. Strangers, generally, only stay a short time.

31. Lord's-day. Communion service, conducted partly in Burman, and partly in English. Some strangers were present.

Feb. 1. To-day, a young boy from a monastery, who has had many of our books, came for some more. I asked him what he had done with those I had already given him. He said he had them by him at the monastery, and if I wished, I might see them. This satisfied me that he had not destroyed his tracts, and I gave him what he asked for—a large book. May it shine as a light in a dark place.

10. This afternoon Ko Gyo was brought to the house by Ko Gwa and

other native brethren, to be examined for baptism. After he had passed a close examination, and the members of the church, who had been a long time acquainted with him, had reported favorably of his character, it was the opinion of all, that he should be baptized. He was baptized by br. K. He is an elderly man, and appears very well.

14. Lord's-day. At the time for commencing our worship, two officers called in, and staid about two hours. One of them, who has read our books, appeared to understand the difference between our religion and Boodhism. He gives, however, no evidence that the truth has reached his heart. The other is a firm believer in Boodhism, and is quite indifferent to every thing that is said against it. On leaving us, I offered him the Psalms, which he took in a way that showed it was more to oblige us, than from any wish to know its contents. As soon as they were gone, our little company came together, and spent an hour in reading the scriptures, singing, and prayer.

On the 23d, the mission premises caught fire, through the carelessness of a Burman female, and in extinguishing the flames Mr. S. burnt his hands severely. He resumed his journal April 1. During the interval several visitors had applied for books, among whom were eleven Shyans. Also, six aged men, with beads, which they used as a rosary in repeating their prayers.

April 1. For the last fortnight very few persons have called to the house for tracts. I suppose curiosity as well as their interest, has taken them to the southern end of the city, where the king and court for the last five weeks have been residing, and where they will probably remain some weeks more. The king is celebrating the capping of a splendid pagoda, which he has just finished. Presents have been made by him to all his subjects, great and small, who live in the royal city, and the town and villages adjoining. These presents are turbans and pasos to the men; and jackets, tainyngs,* and handkerchiefs, to the women and children. I have been informed that a few days ago, he had all the boys and girls of six or eight years, brought before him cleanly dress-

* A garment worn by females, in the place of a gown.

ed, that he might see how many there were of those ages in the city.

4. To-day a wild elephant was brought in to be caught, and crowds came to see it. As the trap is but a short distance from our house, on such occasions we have our verandah and yard thronged with people. Early this morning they began to call, and I have been busily employed nearly all day in talking and giving tracts. As it was the first Monday in the month, the monthly concert was held by the native Christians in my chamber, and Mrs. S. attended to the exercises, whilst I remained at the door to supply the people with books.

5. Another elephant was caught, and, the king and court being present, a very large concourse of people were collected together. They began early to crowd round our house, and I continued giving books, as prudently as I knew how, until the middle of the day; when the owner of the house fearing he should get into some difficulty, came and begged that I would not give any more books, while the king and his officers were so near.

6. Another elephant caught, and the people have been all the day at the house. In the early part of the morning, I gave away as many books as I could advantageously, and then, the crowd increasing so as to fill the verandah and yard, I showed them the map of the world and a large orrery, and explained them to them. They remained silent and attentive, some occasionally asking questions. After reading the Catechism, and talking to them, I requested them to come some other day, and they should have books. Towards evening, two government officers called, and I supposed they would say something against my giving the people books, but they made not the least allusion to it.

Furnished Ko Tha, a native Christian who lives in a village at some distance from Ava, with twenty-five tracts of different kinds, for himself, family, and neighbors.

7. The king's son sent a man for some maps. One, of the solar system, he took to have copied, and a map of the world was promised to him so soon as Mrs. S. could sketch one.

9. These last three days, the people have been calling in groups of six and ten for books, and some have remained for conversation. Two officers called this morning, to see a compass with dial, and a watch. The former they

took away with them to show the Mendueng men, a half brother of the king.

10. Lord's-day. The people continue coming for books. Left Mrs. S. in the large room to give books, and myself with native Christians retired to the chambers to conduct religious worship. After the service they continued at the house for some time, talking to the people. It has been quite a busy day with us, and we hope some good will result.

14. The native brethren brought to us an elderly man and his nephew, to whom, after spending some time in conversation, were given a map of the world, books, and medicine. The old man is a doctor by profession, and is also a leader of a sect called Paramats, (a kind of deists.) He appeared well acquainted with our books, and one or two of the assistants have a faint hope that he feels the force of truth on his heart.

17. For the past week we have been very busily employed. People from cities and villages, far and near, to the distance of from one to fifteen days' journey, have been to us for books. They have been a long time in the city, some trading, and others attending the festival of the capping of the pagoda, and are now returning home. When I have found persons of intelligence among those who have called, I have endeavored to give them a general assortment of our books, hoping they might do good to themselves, and neighbors too.

From the following extracts it will appear, that though missionaries are prompt to improve favorable opportunities for the widest possible circulation of religious tracts, they are not unaware of the improper uses to which they are sometimes applied, nor unguarded against the impositions to which benevolent effort is ever exposed from the giddy and profane, both in Christian and heathen lauds.

22. A group of young men of the Mussulman caste, wanted to have some books, but as I had detected some of them with ornaments in their ears made from tracts, and believed they only wanted a fresh supply for the same purpose, I refused to give them any.

In distributing tracts on another occasion, it required the greatest care to watch, lest those, to whom we had just given books, should immediately turn round, and, having hid them in their pasos, impose upon us with bare-

faced falsehood, telling us they had not received a book from us before. I have caught some, who had come first in a full dress, with their turbans off; or, if on, changed in as many forms as they are capable of devising in order to prevent my detecting them. Some, when they see me busy, will take up a book, apparently to look at, and, if one's eye is not on them, in a second, it is gone. Others, not satisfied with a book, will fix their eye on a parcel of books, and as soon as my back is turned, if no one should be watching them, it is instantly lodged in their pasos, and they quietly walk off.

At another time I saw two men cutting up our books for ear ornaments. One pair of cylinders had already been made and were worn, and another pair were under the operation of the knife. When I spoke to them, they appeared ashamed, and hurried off into their huts, saying, that they were not our books.

The extracts which follow are of a more encouraging cast.

26. Three young men called to-day, who appeared disposed to hearken and inquire, more than the people generally do. When I told them that there is only one true God, and that Gaudama is not God, one of them seemed like a person just aroused from his slumbers, and, holding up four fingers to count his gods, he said, "I have been always taught that there have been four gods, Kaukuthan, Gaunagong, Kathapa, Gaudama," and holding up another finger, "Arémadéya, a fifth, is yet to come." My teacher, Ko Kai, coming upon the verandah, he addressed himself to him thus: "The teacher has just been telling me that there is an eternal God, and that all other gods are false gods." Ko Kai asked him whether I had given him my reasons for what I told him. This put him to thinking, and he was in the act of turning round to me for my reasons, when Ko Kai, who is well acquainted with the Burman religion, said, "These gods are neither creators nor preservers of the world, they were born, lived, sinned, and died like other men, but the eternal God is the Creator and Preserver of all things; he is without beginning and without end, and never sinned." Each of them received a large book, and two of them, on leaving, said they would call again.

27. A young man came to-day, and said he had read our small books, and wanted a large one. After questioning him on what he had read, I gave him

the Psalms. Two women came, and said they could read, and wished to have some books.

30. While at breakfast this morning, a young man came to his sister, who lives with us, and told her that his wife had quarrelled with his mother, and had gone from him to her friends. The woman, in giving advice to her brother, said, "The teacher's holy books say that children who obey their parents, and wives who obey their husbands, are blessed." A short time since, when she first came to live with us, whenever she heard any of us saying any thing which she thought derogatory to her god Gaudama, although she is unable to read, she would shew in various ways her displeasure. Now, her eyes appear to be a little opened, and she sits in silence and hearkens.

Yesterday morning, Mrs. S., in an early walk with the children, stopped at a large pagoda not far from our house; and, having this woman and another with her, she told them, while standing before one of the largest idols in the country, how much she pitied them, when she saw them worship an idol instead of the true God. Whilst talking, a woman, and her husband whom they called Saya gald (little teacher,) came to bow down and worship before the idol—and the women instantly repeated to them what Mrs. S. had just told them.

May 10. Had quite a company to-day, all of whom excepting a drunkard, received tracts. Three old men from a monastery, called, and received each the gospels of Luke and John. Some who have been with us to-day were from the Shyan country.

12. We have had about forty persons with us to-day, most of whom were of middle age, and appeared like steady reflecting men, who were likely to read attentively what books were given to them. Besides tracts, ten or twelve copies of the gospels by Luke and John, were given to them, and more promised if they came again. Some were from the country, and had never read our tracts before.

25. Several companies have called to-day, who live at some distance from Ava. A tract and the gospels by Luke and John, were given to every one who appeared steady, and likely to read them. Frequently boys come for a pretty book. One, about two years old, to whom I had given the Catechism, answered the following questions, in the order in which they are in the book.

Q. Who made the heaven, earth, and all things?

A. God.

Q. Who is God?

A. God is eternal—without beginning or end.

Q. How many gods are there?

A. There is only one God.

Q. Where is God?

A. He is in every place, but is visible in heaven.

Q. If God is everywhere, why cannot we see him?

A. God is a spirit, and cannot be seen by man's eyes.

Q. If God cannot be seen, how can he be known?

A. God sent his beloved Son Jesus Christ from heaven to earth, in whom putting confidence we know him.

These questions were answered very well, and the little fellow received a small history of Daniel. His little brother, who was learning to read, was with him, and he begged the catechism for him, and promised to teach him it.

28. The people continue flocking in from morning till night for books. To-day there were some from Boma, the nearest Burman city to Yunnan in China. The son of an officer called, with eight or ten followers. He seemed much pleased to see the globes and orrery. Br. K. who has returned from Rangoon, read the 115th and 119th Psalms, and parts of the tracts, and conversed some time on religion. The young man said, among other things, that the Burmans in reading our books, would acknowledge that there was a *little* good in them, but, being foreigners' books, they would not say that they were *all* good.

June 30. To-day four venerable looking old men called for books, and staid some time, talking on religion and the sciences. One is a particular friend of Ko Gwa, and is frequently at his house, and hears the truth from his lips. We hope he will soon begin to *feel* the truth laying hold of his heart, and bringing him to the obedience of the gospel.

EXTRACTS FROM THE JOURNAL OF MR. HANCOCK.

About the middle of Feb. 1836, Mr. Hancock, accompanied by three native assistants, left Maulmein, on a tour into the interior, for the purpose of distributing tracts and preaching the gospel. His design was to spend two months in the work, and to extend his jour-

ney to Taungoo, on the Sittaung river, about 200 miles north of Maulmein. In consequence, however, of the interference of the local magistrates, he was unable to proceed further than Sittaung city, and returned after an absence of twenty days. The following were the principal incidents of the excursion.

Gau, Belin, Sittaung, &c.

Feb. 22. On the third day after leaving Maulmein we arrived at Gau, a place of one hundred houses, having passed six small villages, in which we distributed tracts, and preached the gospel. At this place we staid a day and a half, visited the head man, and there had an opportunity of making known the gospel to some who had never before heard it. We had several visitors at the zayat; and one left his work and listened with pleasing interest for several hours to the truths of the gospel. The bearers being a little recruited, we started the next morning, and, passing two or three villages of Tounghoos, arrived at Kyeik-gan, also a Toungh-thoo village, with a Burman chief. Two of the assistants called upon the chief, and found him reading some of the Burmese sacred writings. They commenced a conversation with him, and he at first opposed; but as he began to understand the nature of the Christian religion, he soon became an attentive listener, and the assistants left him with great satisfaction. In the evening they called upon him again, and when they returned, expressed a belief that he was an honest inquirer after truth. The next day we arrived at Belin, a fortified city, the residence of the governor of that district of country. A change having lately taken place in this office, the new governor had not yet arrived; we, however, called upon the principal government men, and gave them a copy of each of our tracts. One to whom we gave a New Testament, returned it, saying he knew all about it, and did not want it. He was of Portuguese extraction, and had been educated in the Portuguese religion, and said they were both alike. We distributed about 800 tracts, and staid there one day.

At Kaukatoo, a village about ten miles from Belin, we distributed tracts, and found one man who said he had long rejected Gandama, but was not satisfied that the eternal God is the only true object of worship. He listened well. May the Spirit of God enlighten his mind, and bring him into the glorious liberty of the gospel.

At Kyeik-toe, the temporary residence of the governor, who is on his way to Belin, we gave away about a thousand tracts. Called on his Excellency, and presented him with a copy of the New Testament, a copy of each of our tracts, and a quire of fine printing paper. He opened the bundle of books, and read from one of the tracts the commands of Christ; then looked at the title-page of the New Testament. He asked if we were distributing these books. I told him we were; and in a few moments he returned the whole, saying he had no use for them, and that he knew what the books contained. I asked him if he had ever before seen the books? He said, No; and then began to talk very fast, manifesting great uneasiness at his situation, surrounded by fifty or sixty individuals who were eagerly listening to what he said. He is not a Boodhist, and, as I understand, does not worship idols; but attributes the superiority of man over the brute creation to a principle which he has obtained by his own unassisted power. Of course he worships himself, if he worships any thing. He seemed to be aware, however, that the ground he had taken was untenable; but unwilling to acknowledge his error, and publicly accede to the principles we advocated, he would not allow us to proceed. Before we left him, he said, "These people around me do not understand you, and they will call you heretics; but I understand you, and *I do not call you heretics*". I believe he intentionally avoided asking us where we were going; and would probably not do any thing to prevent the free distribution of books in any part of his jurisdiction, unless he should expose himself to censure from the king by so doing. He treated us as politely as he could without approving our cause.

The next day we proceeded to Sittaung. The mayor of the city, having heard of our arrival, and being about to leave the city, the same day, left orders to detain us unless we had brought a pass from the governor. We did not know this until the next day in the evening. In the course of the night, the mayor returned. We called on him the next morning. He received us very coldly, and very formally took record of our names, business, and place of residence. It seems that he had never before heard of the new religion, or seen our tracts. He did not believe there was any such place as America, and supposed I was a spy. The day fixed for our transport-

ation was Friday. On Thursday we were called, and our sentence read to us, which was, to go back to the governor. We left early the next morning. During our detention we were busy in distributing tracts and preaching. Gave away three New Testaments, and five or six hundred tracts and portions of Scripture. We had several attentive listeners, and *all* seemed to sympathize with us, in our being obliged to return. We have reason to hope that some good will yet result from our visit to that place.

The Tounghthoos, a race of people who speak a language peculiar to themselves, but who, many of them, understand the Burman language, interested me much. We passed through eight or ten villages of from ten to forty houses. At one of these villages, where we stopped to take breakfast, I took a few tracts and began to inquire if any could read Burman? I found only one. I soon collected a company of twenty or thirty around me, and commenced reading and explaining the Catechism. They listened and asked questions, apparently with a desire to know the truth. Though Boodhists, they are not so wedded to their idolatry as are the Burmans. I never felt so happy, as when talking to this interesting people. At another time and place, two of the assistants collected a company in a kyoung, and preached to them the truth with great satisfaction.

While at Sittaung, three Tounghthoos who were present at the mayor's when we were sentenced to go back, came to the zayat and wanted some books. I asked them if they could read? they replied, "No." Are there any at your village that can read? "No." It will be of no use, then, to give you books. "Do give us some books, and when any one comes to our village that can read, we will get him to read to us." I gave them each two small tracts. They inquired if there was no one *there* that could read; they wanted to know what the books contained. I read to them the Catechism and Commands, and explained as I read. Their interest seemed to increase at every moment; and at last one said, "*Why do you not come and give the Tounghthoos books? Why do you not come and tell us these things?*" I promised them, in behalf of American Christians, they should soon have books and teachers. They left me much gratified. May the time soon come when this promise will be redeemed.

Barens.

JOURNAL OF MR. MASON.

(Continued from p. 79.)

Palouk river—Mountain scenery—Jesuit missionary.

Feb. 4, 1836. The prospect from the hills, this morning, was passing grand. The mountains towered high to the heavens in the clear ether, while all below lay in an ocean of foamy vapor, except where here and there a hill lifted its head above the sea of milk-white waves with which its shores seemed to be laved. Far below, inhabitants of this fairy deep, the monkeys lifted their shrill notes to the skies, in the only sounds that broke upon the ear. Alas, that regions, on which God has stamped the lineaments of beauty in such bold relief, are peopled by drunkards! We have sad evidence before us this evening, that our host is no "cold water man."

5. Here I am encamped under a tree again, blessing God in my heart, for the change he has wrought in the people around me, compared with their intemperate countrymen. We started this morning for the head waters of the Palouk river, where we had some hopes of being able to establish a school, but were sadly disappointed. The inhabitants of the settlement had all been intoxicated yesterday, at an offering which they had united in making to the spirit of the earth, and were in that transition-state between drunkenness and sobriety, which is characterized by nothing so much as stupidity. We spent several hours with them, but they rejected the gospel most decidedly; so we shook the dust off our shoes against them, and passed on, that we might reach the next settlement before Sunday, where we *hope* for a better reception. The head man remarked very seriously, that he thought of trusting for salvation to the spirit of the mountain, that stands before his door, some six or seven thousand feet high. There is something awfully grand in its appearance. The sources of the Tenasserim are seen bounding down its precipitous sides, while the Palouk river is discovered gliding through the valley in the distance, and heard roaring over its granite bed, at the foot of the spectator, some six or eight hundred feet below him. I was forcibly reminded of Coleridge's, "Sovran Blanc."

"Around thee and above
Deep is the air, and dark, substantial black—
An ebon mass: methinks thou piercest it,

As with a wedge! But when I look again,
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity."

6. After a most fatiguing walk, we have at last reached a people who have ears to hear. Men, women, and children, all gathered around me at worship, and gave pleasing attention. One old man seems near the kingdom of God, and some others wish to have a school established near them. We are encamped in a beautiful grove, the houses not being large enough to accommodate us all, and I do not like to be separated from the people. I have just learned that a Jesuit from Mergui has been to the village below, and taken away with him two Karen boys to study Burman in his school at Mergui.—We passed more hot springs to-day, in a pile of conglomerate rocks in the middle of Palouk river. They are the hottest I have seen, except those at Pai, and the salt that is precipitated on the stones, strongly resembles sulphate of magnesia, or epsom salts.

7. I cannot help wishing popery back where it came from. One of our people has been down to the place where the Jesuit has made his inroads, and brought back the old man whose sons the priest has taken away. Much to my grief he proves to be a man who has been favorable to Christianity, ever since my first visit, and for whom I had hope that he would ultimately become a Christian. He says the doctrines taught are much the same, and has so far committed himself, that with a few others, he is about to erect a *zayat* for the gentleman's reception, whenever he may please to visit them. The people here afford us much encouragement, but the head man opposes us, and will, I fear, defeat our object in relation to a school.

Lo creek—Pyee Khya—Baptisms.

8. I was rejoiced by the old man coming out decided for Christ before we left him. I think he is a decided Christian, and being the head of a large family, and a man of considerable influence, I hope considerable from his instrumentality. He says that he will take away his children from the Catholic priest, and if the head man does not build a *zayat* he will build one himself, near his own house. One of our company has therefore been designated as school teacher for Palouk. Before leaving our location of yesterday, four or five of the people expressed their determination to become Christians, and be baptized if found worthy. As I

passed a house on Lo creek, I was strongly reminded of home, and forgot for a moment that I was in a heathen land. On asking a little girl on the steps, "Where are your parents?" She replied, "They went to meeting yesterday to Pyee Khya, and have not yet returned." At the next house, where I now am, we met the whole company, and there has been nothing but embracing, shaking hands, eating sugar-cane, catching fowls, beating out rice, cooking, and incessant talking from every tongue, since our arrival. The head man of the house has gone to Mata, to clear land there, with a view to removing his family next year. His wife has been laid up with a continual fever for several days, but the instant I arrived the fever left her, and she insists on walking several miles with me this afternoon to the zayat at Pyee Khya. I have had to exercise all my authority to keep her at home, and have given her a little medicine, not having quite so much faith in the healing virtues of my presence as in the sanative powers of my medicine.

Pyee Khya. I have been enjoying myself since worship, in listening to the children reading. Certainly they do themselves and their teacher much credit. Little boys and girls, that in Burnan schools know little or nothing after a year's instructions, here read any thing that can be put into their hands, with ease. The mothers sit round in the outer circle, rejoicing in the able manner in which their children acquit themselves. A mother is a mother, even in the Karen jungle. One woman insisted on having a copy of Matthew's gospel, that I carry with me in manuscript for my own use, for her children, but her request, urgent as it was, cannot be complied with. I have had several applications for baptism, and including those that have gone to Mata, Sau mau doo enumerates eighty in the settlement, that have declared themselves on the Lord's side. What wonders God has wrought! On my first visit to this place, I left it feeling as though I labored in vain, and spent my strength for nought. On visiting it again two years ago, I was encouraged by finding two persons that gave evidence of piety, and several others in an interesting state of mind, but saw clearly that transient visits without native assistants to follow up the impressions made, would accomplish but little. I therefore direct-

ed my attention the succeeding rains to raising up and qualifying a few assistants for this and some other stations, where the people were favorable to Christianity. I was on the eve of starting to locate those assistants, when br. Wade arrived, and we therefore visited the whole southern region together. At this place we found but few of the people, most of them having gone to a funeral. We, however, made arrangements for the reception of the native assistant, and the establishment of a school, and left it the morning after our arrival, little thinking that God was going to open the windows of heaven, and pour us out such a blessing as he has done. It is a remarkable feature in the history of the Karen mission from first to last, that the work of conversion has been carried on *principally* by the native assistants, the Karens themselves. A feature that augurs well for the speedy conversion of the nation; for the assistant can reside permanently among them, while the missionary can merely make them an occasional visit.

15. From a list of fifty-six inquirers I yesterday baptized thirteen. They sustained the examination in a highly satisfactory manner. The inquiries that the native Christians sometimes put to the candidates, are often amusing. A common question is, "Which do you love best, your parents or the teacher?" and loving the teacher better than their parents seems, in their view, necessary to conversion. The figurative questions put, are often curious, as "Which do you love best, cold water or hot?" The reply is "Cold," and here the matter ends. The uninitiated need, however, to be told, that hot water is meant to represent the old customs, and cold the requirements of Christianity. Sometimes the question is, "Which do you love best, fire or water?" And the reply, "Water," signifies the happiness that Christians enjoy, in opposition to the "fire" or unhappiness of an unconverted state. Again, the inquiry will be, "If there were a pile of gold, and a pile of lead, which would you prefer?" The answer is easily anticipated, and is meant to imply, that the society of Christians is considered as far preferable to that of the unconverted world. We have designated one of our number for a school teacher on Lo creek, and another for the settlement at the head waters of Pyee Khya. We need a third on

Pyee Khya Pa, the northern branch of the river, but have no individual to spare for the work.* San mau doo, the preacher at Pyee Khya, will exercise a sort of pastoral supervision over the whole region, the school teachers being young men, and wanting that weight of character which he possesses.

(To be continued.)

SHYAMS.

JOURNAL OF MR. BROWN.

Arrival at Sadiyá—Situation, climate, &c.

March 23, 1836. Arrived at Sadiyá, after a tedious journey of four months from Calcutta. On this spot we hope to spend the remainder of our days. Since leaving America, a great portion of our time has been spent in journeying, which has of course been to little profit. Henceforth, we regard this as our permanent location, from which nothing but the most unforeseen circumstances can make it our duty to remove.

Sadiyá is beautifully situated in the centre of a spacious plain, surrounded by mountains, which form a regular amphitheatre, and bound the horizon on all sides, except for a short distance at the southwest. The climate is temperate and healthy, and the soil is extremely fertile and capable of producing almost every variety of fruit. The population, however, is sparse, as is the case with all A'sám, owing to the Burmese and other wars which formerly depopulated the country. As you may wish to see some description of this place, I will transcribe a short account of its situation from a Memoir of A'sám, prepared by Capt. R. Wilcox.

"The termination of the valley of A'sám is a spacious level plain, of a quadrangular form, in the midst of which is the town or village of Sadiyá, situated on the Kundil (Kuril) nullah, two miles inland from the Brahmapútra, and thirteen miles east from the point of confluence of this stream with the great Dihong.

"The plain is intersected by many rivers, the principal of which are the Brahmapútra, issuing from the pass of the Prabhu Kuthár, which is about forty-two miles distant, in a direction a little north of east: the Noa Dihing, which emerges from the hills of Kason, about forty miles distant, in a south-

easterly direction, and joins the Brahmapútra about seven miles beyond Sadiyá: the Dibong, intersecting the higher angle of the quadrangle, which immediately north of Sadiyá reaches the latitude of $28^{\circ} 15'$; and the Dihong, pouring its copious supplies from a conspicuous break in the range which skirts the plain running from the same angle to the southwest. The Kharam and Tengá Páni, with numerous other petty rivulets, have their rise in the mountains south of the Prabhu Kuthár, and they run nearly parallel, with, and near the Brahmapútra, the former falling into the Suhatu, nearly opposite to where the Digaru, from the northern mountains, descends in a torrent to the northern branch, and the latter having its mouth near that of the Noa Dihing. South of the plain, the Buri Dihing separates it from the Nágá hills, running nearly westward.

"The mountain scenery of Sadiyá would form a noble subject for a panorama, though the distance of the hills is rather too great for the larger features required in a detached picture. To the south, the high Nágá hills bordering A'sám beyond the Buri Dihing, lift their heads above the tree jungle of the opposite bank of the Brahmapútra: to the W. and S. W. the ranges are too distant to be visible; but in the N. W. they rise to a considerable height, where the mountain Rering of the Abors towers above the Pási village; thence there is a sudden fall, and in the opening of the Dihong the hills diminish to a comparatively small size—over which, however, a cluster of remarkable peaks, clothed in heavy snow, are occasionally to be seen in the very clear weather of the winter months, bearing about 310° , or nearly north-west: they are evidently south of the Dihong, in its course from W. to E., and are very distant. On the opposite side of the bank rises a conical mountain, (which at the mouth of the Dihong, and in that river, forms a most conspicuous object;) the Abors call it Rgam, and declare that it is the residence of a sylvan deity. The range continues round to the north, overtopped near Rgam by a high-peaked ridge six or seven thousand feet high, retaining its snowy covering only during the colder months. Nearly north, the tops are sometimes to be distinguished of a range at a considerable distance, which, from more favorable points of view, is seen to be a continued line of heavy snow. The opening of the Dibong is

* A preacher and school teacher has since been sent to this settlement.

marked by a corresponding fall of the hills, immediately to the north. Turning to the N. E., a more interesting group presents itself; the first and highest in the horizon is the turret-form, to which is given the name of Sadiyá Peak; its base extends to the Dibong on the left, and to the right it covers a considerable extent, allowing a more distant class of mountains to peep above its sloping sides. The next is the huge three-peaked mountain called *Thigritheya* by the Mishnís, a magnificent object from the singular outline; it is succeeded by a wall always streaked with the pure white of its beautiful mantle. After one or two minor, yet interesting peaks, *Thatutheya*, a high round-backed ridge, rises high above the ranges near the *Brahmakund* or Prabhu Kutlár; there is then a fall, but the gap is filled with mountains, low in appearance, because they are distant, and the channel of the river is not there, as has been supposed, though that is the place of its issue to the plains, but in fact winds round the group situated in this gap, and running first to the N. W. till it washes the base to *Thatutheya*, it then traverses back to the southward. Immediately on the east, the ranges at the distance of 45 miles are high, and snow is seen on some of them throughout the cold season, but the last peak in that direction, is the loftiest to be seen, (of those whose heights have been ascertained,) and so remarkable and magnificent a tower it is, that it has ever been known amongst us by the name of *Beacon*, and it has been seen at the distance of one hundred and thirty miles. *Turret Peak* is also remarkable, near to *Thatutheya* in the horizon, but distant. Beyond *Beacon*, or *Daphá Bhum*, as it is called by the Singphos, the lofty mountains suddenly retrograde to a considerable distance, and form a deep basin, the southern and eastern sides of which are alone visible; through the centre of this basin, the Dihing winds, having its sources in the most distant point.

Proceeding a few miles beyond Sadiyá, it is soon perceived that the Sadiyá Peak is not a single tower rising high into the skies, but has that appearance from being the end of a wall-like ridge running eastward, and indeed when seen from the *Suhátu Mukh*, its lofty peak is no longer to be distinguished with certainty in the long wall which reaches nearly to three-peaked *Thigritheya*. That mountain is now

finely developed, and the ruggedness of its outline, seen from this near point of view, increases its imposing effect. From hence, too, the heavy snows before alluded to, north of Sadiyá, which are scarce seen from the station, overtopping the nearer ranges, are beheld stretching far to the east and west, filling up the low gap near the issue of the Dibong to the plains, and the direction from the opening of the Dihing affording an uninterrupted view up it to the northwest, affords a fine prospect of its faint and distant group of snow-clad peaks. But the proximity of the northern mass of mountains does not permit us to form any accurate idea of the disposition of the further ranges, or of the nature of the country between us and Tibet."

24. Moved into the house belonging to Capt. Charlton, which he has kindly allowed us to occupy during his absence. He has gone to Calcutta, and from thence is to proceed to the Cape of Good Hope, for the recovery of his health, he having been severely wounded in the late engagements with the Singphos.

26. Went out to take a survey of the place. Visited three or four villages, scattered around at a distance of two or three miles from each other. The old village of Sadiyá (which now contains only about thirty or forty houses,) consists mostly of Ásámese, with a few Khamtí or Sayán families, among whom is the former chief of this district, an intelligent man who wishes to send his son to school. The other villages which I visited were also mostly Ásámese, and of about the same size. Went on as far as *Gurmurá* creek, a small stream emptying into the *Dikrong*, a branch of the Dibong. This creek bounds the district of Sadiyá on the north, as the *Kurá* does on the east. Here I found a Khamtí village of perhaps twenty houses, and a monastery with six or eight priests. Found their language the same as that of the Sayáns north of Ava, and their religion the same as that of the Burmans, though they appeared very ignorant, and could not even repeat the five commands of Gaudama. Oh Lord, pour out thy Spirit upon this dark corner of the earth, and fill these vallies with thy praise!

The number of men paying taxes in the district of Sadiyá this year is 1138, which would give a population of about 4000, of whom 2500 are Ásámese, and 1500 Khamtís.

April 2. Several of the Abors came down to the continent from the northern hills. They are savages, much resembling the North American Indians, and appeared very frightful, being decorated with ears, feathers, skins, &c. and armed with long spears and knives. They came for the purpose of obtaining two slaves, a father and son. A-á-ese, who had been stolen several years ago, and recently escaped. The government here refused of course to give them up. These Abors have been long in the habit of descending to the plains and carrying off the people as slaves. They have no laws. They are styled *Abor*, i. e. *Independent, unbridled*; but they call themselves *Pórá*. The rest of the same race who reside in the lowlands, and speak the language of the Abors, are called *Miris*. They are often plundered by the savage hill tribes. The Abors occupy both sides of the Dlang or Sanpou river, and probably extend to the borders of Tibet. The *Mishis* are another large tribe, extending north and east from this place, and occupying the valley of the Dlang, a large river emptying into the Brahmaputra.

Ahom Language—Application of the Roman character to Assamese—Tea plantations.

7. Have been employing an Ahom pundit for a few days past, for the purpose of ascertaining what was the original Ahom language. It proves to be identical with the Tai or language of the Khamis and Sians, and slightly varying from the Siamese. Their written character, however, was different from that of the Siamese, viz. the Shyán, and their religion was not Buddhism, but appears to have consisted chiefly in the worship of spirits and spirit-van deities. The Ahoms once ruled over A-á; but as a race they are now nearly extinct, and their language is superseded by the present A-á-ese, a sort of corrupt Bengálí. Even the Ahom pundits, who have been acquainted with its original language by means of the ancient books, which he has studied as a dead language in the schools of the priests.

Received to-day, through the kindness of Mr. Trevelyan, a copy of an Essay written by the Hon. John Pickering, on the uniform application of the English letters to the Indian languages of America—I plan to have a large number of these necessary operations here, than among the western Indians. In Sikkim

I have not been able to find more than six or eight native Assamese who can read their own language in any character whatever, and but two who are able to write it. We are therefore obliged to give them an alphabet of some sort, and the only question is whether it shall be the expensive and difficult Bengálí character, or the English. We have been induced to choose the latter, and more especially since, from present appearances, it seems nearly certain that the Bengálí character will, in a few years, be abandoned throughout India, and the English substituted in its place. In printing the Assamese, we shall follow Mr. Pickering's plan in every essential particular, and shall use the letters to express the same invariable sounds, whether in Assamese, Khamí, Abor or Sikkim, so that a scholar who has learned to read one, can read the whole.

11. Went over to Sukhwá, on the upper side of the river, in company with Mr. Bruce, Superintendent of the Tea plantations, which are about to be commenced here on a large scale. Although it is many years since the tea plant was discovered in these regions, yet it is only within one or two years that the subject has attracted the attention of Government. Last year a deputation consisting of Dr. Wallich, and several other gentlemen, was sent up to examine the grounds. Many thousands of tea plants were also sent up, fresh from China, which are to be transplanted at Sukhwá. There is no doubt that in a few years the tea trade will be carried on here extensively. This will produce a great change in the country—will fill it with a dense population, and convert these now almost unexplored jungles into the happy habitation of industry. If the means of agriculture are employed, why we not also have that it will become a garden of the East?

(To be continued.)

Intelligence from Liberia.

Communications have lately been received from Mr. Myles, of Nov. 24, and from Mr. Crocker, of Dec. 12, 1826. The missionaries were still prosecuting their labors, although the former was frequently subject to slight fevers and colds, and Mr. Crocker, in addition to continual attacks of the same kind, had suffered severely in a recent journey to Monrovia, from exposure to the sun,

and travelling on foot twenty miles of the way, on the yielding sand. His object in visiting Monrovia was to procure the printing of a Bassa Spelling-book, which he had written for the use of the mission schools. It had been used for a time in manuscript, by the school at Edina, under the care of Mr. Day, assistant missionary. Besides the ordinary lessons in spelling and reading, it contains a brief view of the creation and fall of man, the life and death of Christ, and the necessity and way of salvation through him, expressed in exceedingly simple style—and will probably be of great utility. The language in which it is composed, and which was first reduced to writing by Mr. Crocker, is spoken by 100,000 people. The orthography is conformed to the principles generally observed by missionaries in applying the Roman alphabet to heathen languages.

Mr. Mylne continues to assist in maintaining public worship at Bassa Cove and Edina.

In the latter place he has also charge of a flourishing Sabbath school.

The missionaries request aid of the "friends of the poor African," in supplying the members of the Mission school with clothes. The boys are generally from 10 to 12 years of age.*

DESIGNATION AND DEPARTURE OF MISSIONARIES.

Mr. John G. Pratt, printer, and Mrs. Olivia E. Pratt, were set apart as missionaries to the Western Indians, on Sunday, the 26th of March, at Reading, Mass.—Address to the missionaries, and prayer, by the Corresponding Secretary.

Mr. Pratt is expected to take charge of the printing department at Shawanoe, in place of Mr. Meeker, appointed missionary to the Ottawas. He left Boston for Shawanoe, with Mrs. P., April 13.

Donations from March 15, to April 15, 1837.

West Springfield, Ms., Bap. ch., for Bur. Miss.	18,75—China Miss.	6,25—	
per Henry Ely, treas.,			25,
Haverhill, Ms., 1st Bap. ch. and soc.—per Rev. Arthur S. Train, pastor,			101,37
North Springfield, Vt., Bap. ch.—per Mr. J. R. Barnes,			21,
Townsend, Ms., Miss Mary Wheeler, and Mrs. Rosanna Baldwin deceased—per Dea. L. Ball,			10,
Edgefield C. H., S. C., Miss Mary Drysdale, for Bur. bible, 6—Mr. Thomas Ferguson 5—per Rev. Dr. W. B. Johnson,			11,
Eastport, Me., Bap. ch. and soc., per Dea. Wheeler,			62,75
Calais, Me., Miss Mary Green—per Dea. Shaw,			4,31
Boston, Ms., Miss Eunice B. Wells, for Ko Chet-thing's school house in Bormah,			2,
Portland, Me., Fem. Bor. Ed. Soc., for the ed. of two female children in Bormah, named Martha Mayo and Elizabeth Nelson, per Miss Jane Radford, treas.,			100,
Do. do., Sewing Circle connected with the Fem. Bur. Ed. Soc., for Bur. schools, per Mrs. Phebe Davidson, sec. and treas.,			200,
By hand of Rev. Mr. Maginnis,			300,
Providence, R. I., Fem. For. Miss. Soc. connected with 4th Bap. ch., ann. subs. for ed. of a Bur. child,—Miss H. Peck, treas., per Rev. T. B. Ripley,			25,
Lexington, Ms., Sabbath school of the Bap. ch. and soc., for Bur. schools, per Mr. Elbridge Smith,			3,22
Harrodsburg, Ky., Mr. E. H. Burford, for Bur. Miss.—per Rev. I. M. Allen,			2,50
Albany, N. Y., Fem. Miss. Soc. of Pearl St. Bap. ch., ann. subs. for sup. of Mong Oo Doung, a native Burman preacher, per Mrs. J. A. Humphrey,			100,
Jay, N. Y., Bap. ch., 16,15—Jov. Miss. Soc. of do., Sarah Purmort, tr., 11,25—per John Purmort, Esq.,			27,40
Rhode Island Bap. State Conv., from Providence 1st Bap. ch. 56,43—Warren Male For. Miss. Soc., per Rev. J. C. Welch, 20,03—per V. J. Bates, Esq., treas.,			76,46
Williamstown, Vt., Fem. Bap. For. Miss. Soc., per Miss S. L. Clark,	16,		
“ “ Male “ “ “ “ “ per Dea. E. Burnham,	5,		
per Rev. Leonard Kimball,	—		21,
Granville, Ohio, Mrs. Granger, for Bur. bible, per Rev. Prof. Swaim,			3,
Ludlow, Vt., Bap. ch., mon. con., per Rev. D. H. Ramey, pastor,			5,
Newton, Sabbath school connected with 1st Bap. ch., for sup. of Bur. boy named Joseph Gratton, per Rev. F. A. Willard,			25,
New Hampshire Baptist Convention, per William Gault, Esq., treas.,			300, 1

H. LINCOLN, *Treasurer.*

1126,01

*Should any persons prepare a box of clothing for the African mission as above requested, they will bear in mind that the articles should be of cotton, or other material suited to a warm climate.



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